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The Seerah Paradigm of Emotional Intelligence: Prophetic Ways of Knowing and Being

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Abstract

Emotional intelligence is the capacity to understand one's emotions, skills, and thoughts. In psychology and organizational management, studying one's own, others', or groups' emotions has become a cornerstone. This article examines emotional intelligence through a prophetic model guided by the teachings and practices of *Seerah* literature. To illustrate the core principles of emotional intelligence, the study is built on an integrated model that considers classical Islamic teachings of the Prophet Muhammad as *Seerah*, along with a contemporary emotional intelligence (EI) and leadership framework. By adopting a comparative approach, this study is guided by an interdisciplinary analysis that draws on Islamic studies, organisational behaviour and management, and psychology. The study identified self-awareness, self-regulation, and empathy as religiously governed skills that are deeply embedded in Islamic ethics and moral values. The findings present a comparative discourse analysis that discusses how the prophetic model is exemplified through effective leadership, emotional intelligence, and behavior. Contemporary applications of emotional intelligence (EI) are explored along with effective leadership to show compassionate leadership with an integrated model of emotional intelligence principles and Islamic teachings. The study intended to highlight five key components of EI: religious, psychological, ethical, leadership, and divine laws. In line with the Qur'ānic verses, it suggests that EI skills can be helpful to look at *Seerah* and the Prophetic model as a direction to achieve guidance in all aspects.

Keywords: Emotional Intelligence (EI), Effective Leadership and Management, Prophetic Model, Islamic Ethics, *Seerah*

Introduction

Emotions are what drive us, and emotions can lead us astray. No matter how logical and reasonable we think, we as humans are always driven and governed by emotional dilemmas that propel and

motivate us.[1] The concept of emotional intelligence refers to the ability to perceive, assess, and understand emotions, and to use this information to gain proficiency in positive emotional responses.[2] Emotions and reasons have long complemented each other to achieve emotional intelligence, particularly in Western traditions. However, in a broader context, emotional intelligence is the tacit knowledge that we use to regulate our own lives, especially the ability to adapt and facilitate our own thoughts and feelings.[3]

Scholars have determined that higher emotional intelligence tends to lead to better performance outcomes, which leads to greater success. Contrastively, Islamic values and teachings over the centuries have emphasized one's emotions and cultivating modest character (*akhlāq*). The Qur'ān and hadīth have long emphasized the guidance of *Seerah* (the teachings of the Prophet Muhammad), such as practicing patience, compassion, empathy, humility, and self-restraint, which correlate with both psychology and emotional intelligence. Even though psychologists and philosophers emphasized different domains of emotional intelligence, most of them were accorded by Daniel Goleman (1995), who originally used the theory of emotional intelligence to predict modern-day organizations in developing soft skills. Goleman[4] claimed that previous researchers were lacking in two things; firstly, emotional intelligence can be more essential in determining success in professional and social life. Secondly, it can be further perfected through proper training and guidance.[5] However, the Qur'ān, long before the existence of emotional intelligence and theoretical perspectives, has given references to emotional intelligence in various Qur'ānic verses and Hadith, which were revealed to the Prophet Muhammad (PBUH) as a direction to guide mankind.

1.1 Understanding Qur'ānic Emotional Intelligence

The Qur'ān serves as a holy scripture guiding the lives of Muslims worldwide, and was revealed to the Prophet Muhammad for all humanity. It addresses human intellect and consciousness as the teachings of tawhid (the oneness of God) and guides its people to worship Allah for spiritual purification and goodness in their deeds. The recommendation to read and interpret its meaning is a fundamentally acclaimed step for Muslims to understand the openness of the verses, which becomes a guiding purpose for a productive life.[6] This reading will serve as a guiding source for Muslims to develop their intellect and explore the intellectual life that will significantly impact their lives. Religious education and emotional intelligence inherently seek success and good human characteristics; however, psychologists have claimed that only 20% of

[1]Gill Hasson, *Understanding Emotional Intelligence* (Pearson UK, 2015), https://api.pageplace.de/preview/DT0400.9781292084183_A24619397/preview-9781292084183_A24619397.pdf

[2]Abdelali Bey Zekkoub, Yasser Mohamed Tarshany, and Fouad Bounama, "Aspects of Emotional Intelligence based on the Noble Qurʾān: An Analytical Study," *Asian Social Science* 19 (3), (2023): 1–1, https://doi.org/10.5539/ass.v19n3p1

[3]David Pizarro, Eric Uhlmann, Peter Salovey, "Asymmetry in Judgments of Moral Blame and Praise," *Psychological Science* 14 (3), (2003): 267–272, https://doi.org/10.1111/1467-9280.03433

[4]Daniel Golman, *Emotional Intelligence: Why It Can Matter More Than IQ* (Bantam, 2005).

[5]Adrinil Santra, "Understanding Emotional Intelligence in the Light of Quranic Wisdom and Prophetic Traditions," *Proceedings of ISER International Conference, Riyadh, Saudi Arabia, 30th June 2016*, https://www.worldresearchlibrary.org/up_proc/pdf/365-146985745811-17.pdf

[6]Aqillah Anastasya, Dilla Agustin, Meutia Muslimah, M. Faidullah Akbar, "Reading the Quranic Habits with Religious Behavior in Islamic Psychology," *International Journal of Community Care of Humanity (IJCCH)* 2 (1), (2024): 41–48, https://journal.lsmsharing.com/ijcch/article/view/39

success can be guaranteed by intellectual intelligence, while the 80% still relies on one's emotional intelligence.[7]

The heart is considered a primary source of feelings that carry pure emotions, wisdom, and empathy. The Qur'ān states that the heart signifies the divine essence and source of truth with different expressions. Prophet Muhammad stated: "O God!. O converter of heart! Establish our hearts in your religion."[8] Sufism has long associated the heart with intellectual and spiritual faculties, calling it the ultimate human truth. As stated by Imam al-Ghazali (1058-1111), "it is the heart that empowers man to gain knowledge of God and to draw near him. He further added, "the higher level of consciousness cannot be attained except by the purification of human ego (*nafs*), cleaning of heart and soul (*qalb*), and nourishing spirit (*Rūh*).[9]

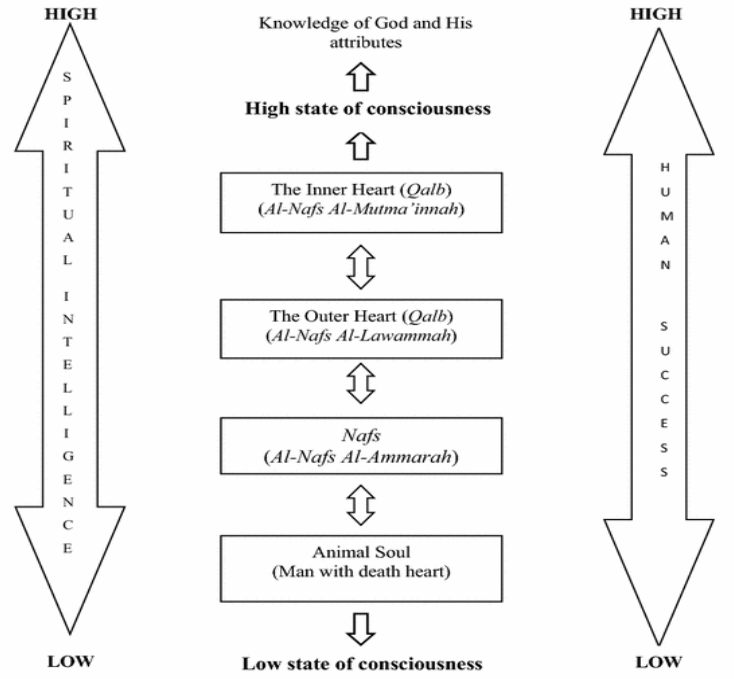

Figure 1. Consciousness to gain knowledge of GOD and his attributes.[10]

[7]Satia Yustisia, and Widya Yeney Prihatiningtias, "Pengaruh Kecerdasan Intelektual, Emosional, Spiritual, Dan Sosial Terhadap Persepsi Mahasiswa Mengenai Laba Akuntansi," [The Influence of Intellectual, Emotional, Spiritual, and Social Intelligence on Students' Perceptions of Accounting Profit], *Jurnal Ilmiah Mahasiswa* 1 (2), (2012).

[8]Iram Gillani, Amber Ferdoos, "Heart Intelligence from Quran and Science: An Integrated Approach for the Evolution of Enlightened Self in the Society," *International Research Journal on Islamic Studies* 4 (1), (2022): 01-17, https://doi.org/10.54262/irjis.04.01.e01

[9]Fazlul Karim, *Imam Ghazali's Ihya Ulumuddin (The Book of Religious Learnings)* (Vol. 3) (New Delhi: Islamic Book Services, 1991) cited in Shamsiah Banu Hanefar, Che Zarrina Sa'ari, Saedah Siraj, "A Synthesis of Spiritual Intelligence Themes from Islamic and Western Philosophical Perspectives," *Journal of Religion and Health* 55 (6), (2016): 2069–2085, https://doi.org/10.1007/s10943-016-0226-7

[10]Shamsiah Banu Hanefar, Che Zarrina Sa'ari, Saedah Siraj, "A Synthesis of Spiritual Intelligence Themes from Islamic and Western Philosophical Perspectives," 2069–2085.

At the precursor, it must be recognized that Islamic teachings always look for the definite reason behind the creation of anything, as Allah says in the Qur'ān, "He didn't create the universe for a foolish purpose."[11] He created us out of different emotions, and the regulation of these key emotions: anger, happiness, grief, love, and hatred serve the purpose in terms of emotional intelligence.[12] The *Seerah* of Prophet Muhammad has always encouraged people to understand their emotions and to control their negative feelings. As narrated by Anas bin Malik, "a man was with Prophet Muhammad when another man passed by and said 'O Messenger of Allah! I admire this man for the sake of Allah. Prophet Muhammad advised this man to convey this message to him."[13] In this way, Prophet Muhammad taught his followers emotional literacy and how to recognize and express positive emotions.

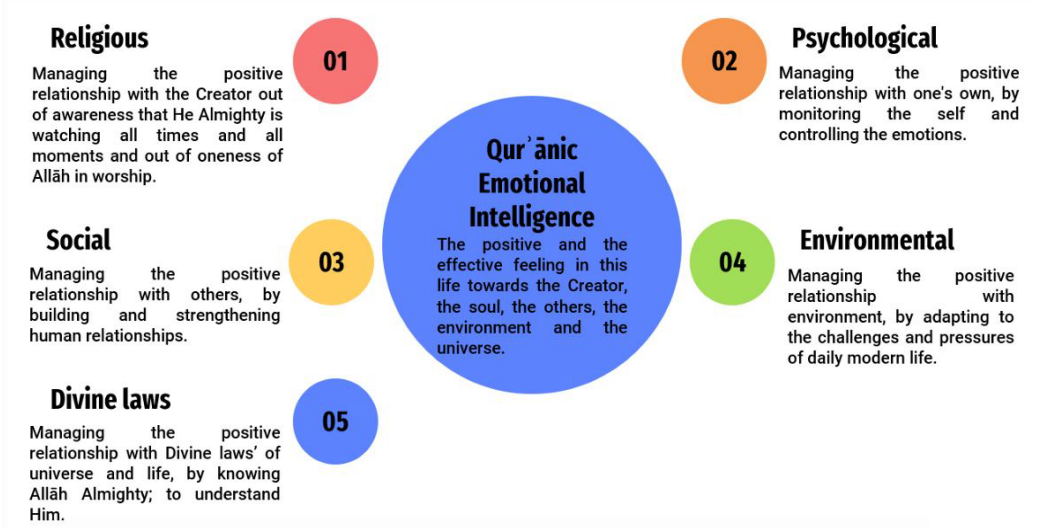
Religious
01
Managing the positive relationship with the Creator out of awareness that He Almighty is watching all times and all moments and out of oneness of Allāh in worship.
Psychological
02
Managing the positive relationship with one's own, by monitoring the self and controlling the emotions.
Qur'ānic Emotional Intelligence
The positive and the effective feeling in this life towards the Creator, the soul, the others, the environment and the universe.
Social
03
Managing the positive relationship with others, by building and strengthening human relationships.
Environmental
04
Managing the positive relationship with environment, by adapting to the challenges and pressures of daily modern life.
Divine laws
05
Managing the positive relationship with Divine laws' of universe and life, by knowing Allāh Almighty; to understand Him.

Figure 2. Aspects of Qur'ānic Emotional Intelligence [14]

The significance of this study is twofold; firstly, it aims to contribute to the deeper understanding of emotional intelligence, and secondly, it highlights the religious paradigms and prophetic model in *Seerah* literature to direct a cross-cultural approach of EI research. The research is divided into sub-sections. This study reviewed literature on emotional intelligence in management and leadership alongside the field of psychology, and then draws a conclusion integrating it with Islamic theology and teaching practices.

[11] Al-Anbiya 21:16-17.

[12] Agung Kurniawan, Abdul Syakur, "The Correlation of Emotional Intelligence and Spiritual of Intelligence to Effectiveness Principals of Leadership," *International Journal of Psychological and Brain Sciences* 2 (1), (2017): 1, https://doi.org/10.11648/j.ijpbs.20170201.11

[13] Abdullah A. Alghamdi, "Role of Islamic Educational Values in Developing Emotional Intelligence Skills," (*Graduate Student Theses, Dissertations, and Professional Papers.* 4980: University of Montana, 2006), https://scholarworks.umt.edu/etd/4980

[14] Abdelali Bey Zekkoub, Yasser Mohamed Tarshany, and Fouad Bounama, "Aspects of Emotional Intelligence Based on the Noble Qur'ān: An Analytical Study," *Asian Social Science* 19 (3), (2023): 1–1, https://doi.org/10.5539/ass.v19n3p1

2. Literature Review

Emotions play a crucial role in life, which has multifarious implications. At times, they act as psychosomatic systems, like perceptions, memory, motivational priorities, and learning.[15] A substantial body of research in organizational behavior has linked emotional intelligence to positive outcomes in the workplace. Leaders with high emotional intelligence tend to exhibit more effective leadership styles, such as transformational or servant leadership, that inspire and motivate subordinates. A recent comprehensive literature review affirmed that "emotionally intelligent leaders improve both behaviors and business results and have an impact on work team performance," and that emotional competence in leaders correlates positively with team members' attitudes and work climate.[16]

Emotional intelligence enhances communication, facilitates effective conflict management, and enables individuals to navigate organizational change more effectively.[17] Studies have found that emotional competencies account for a significant portion of the skills that distinguish high performers in various jobs. Goleman's analysis of workplace success suggested that emotional competencies can make up "two out of three essential skills," for superior job performance across many roles. In leadership contexts, both researchers and business executives increasingly recognize that cognitive intelligence (IQ) alone is insufficient; emotional and social skills are crucial for managing the complex interpersonal challenges of modern organizations.[18]

2.1. The Emergence of the Spiritual Dimension and Intelligence

Spirituality exists in the heart and mind of humans within traditional and religious traditions. It represents ultimate concern, which is present in all individuals; however, ultimate concern can have distinct meanings. Spirituality, like emotions, has varying depths and emotions; it can be conscious, it can be unconscious, developed or undeveloped, or it can be transcendental, belonging to the ultimate connection or ground of being. It relies on experiences, not stages; therefore, it can be a devotion, commitment or practice that contributes to the good in life.[19] Islam closely relates emotional intelligence with spiritual intelligence, as it can only be achieved if one has attained spiritual intelligence, which is a depiction of controlled and manageable emotions.[20]

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[15]Adrinil Santra, Understanding Emotional Intelligence in the Light of Quranic Wisdom and Prophetic Traditions," *Proceedings of ISER International Conference, Riyadh, Saudi Arabia, 30th June 2016*, https://www.worldresearchlibrary.org/up_proc/pdf/365-146985745811-17.pdf

[16]Shwu-Ming Wu, "Emotional Intelligence and Workplace Spirituality in Predicting Career Success of High-Tech Leaders," *Behavioral Sciences* 14 (11), (2024): 1009, https://doi.org/10.3390/bs14111009

[17]Elizabeth J. Rozell, Charles E. Pettijohn, R. Stephen Parker, "An Empirical Evaluation of Emotional Intelligence," *Journal of Management Development* 21 (4), (2002): 272–289, https://doi.org/10.1108/02621710210430272

[18]Mastura Ab. Wahab, "Islamic Spiritual and Emotional Intelligence and Its Relationship to Eternal Happiness: A Conceptual Paper," *Journal of Religion and Health* 61 (6), (2022): 4783–4806, https://doi.org/10.1007/s10943-021-01485-2

[19]Frances Vaughan, "What is Spiritual Intelligence?" *Journal of Humanistic Psychology* 42 (2), (2002): 16–33, https://doi.org/10.1177/0022167802422003

[20]Yunita Aristyasari, "Synergizing Progressive Values and Social, Emotional, Spiritual Intelligence in Islamic Education in The Digital Era," *Third International Conference on Sustainable Innovation 2019 – Humanity, Education and Social Sciences (IcoSIHESS 2019)*, *Advances in Social Science, Education and Humanities Research, volume 353,* https://doi.org/10.2991/icosihess-19.2019.75

2.2 Intelligence and Religiosity

There has been an ongoing interest in the relationship between intelligence and religiosity.[21] Several interpretations have been proposed, claiming that people with high intellect are less likely to conform, and thus they are resistant towards religious dogma; however, some are of the view that intellectual people have a developed thinking style, which promotes religious disbelief.[22] A current study reported that religiosity is associated with social and emotional cognition.[23] Researchers have also claimed that religious communities serve as an emotionally intelligent organization, where acquiring emotional abilities, such as prayers, rituals, and meditation, contribute to overall well-being.[24]

2.3 Emotional Intelligence in Management and Leadership

Significantly, the perceptions of workers impact the performance outcome of an organization. Thus, Personal Management (PM) analyses employees' opinions, intelligence, capability, and skill set to group success factors. These factors influence individual components, such as how they perceive things, regulate emotions, and control disruptive impulses for self-regulation. Internal motivation is the passion that develops in an individual, and acts as an eternal reward, encompassing empathy to treat emotions and various leadership situations. Social skills in this act as a building block, which binds intelligence with emotions, emotions with regulation and control, leading to leadership, which prevails empathy and social skills.[25]

The Bar-On theory, introduced by EI constructs that act as an interconnected behavior from a person's social and emotional competencies. These competencies rely on self-expression, self-perception, decision-making, interpersonal skills, and stress management. Like, Goleman's framework, this model also relied on the cognitive and social behaviour of an individual that intersects the individual's perception about emotional skills and competencies.[26] Islamic tradition highly values what we now classify as emotional intelligence:

self-awareness (knowing one's inner spiritual state), self-control (controlling impulses like anger and greed), motivation (intentions driven by higher purpose and hope in God's reward), empathy and mercy towards others (as repeatedly commanded in scripture), and social skills (good manners, consulting others, reconciling between people). The teachings of Islam encourage believers to aspire to the character of Prophet Muhammad, who embodied all these qualities to the highest degree. This implies that a person must understand their weaknesses and strengths to

[21]Gary J. Lewis, Stuart J. Ritchie, Timothy C. Bates, "The Relationship between Intelligence and Multiple Domains of Religious Belief: Evidence from a Large Adult US Sample," *Intelligence* 39 (6), (2011): 468–472, https://doi.org/10.1016/j.intell.2011.08.002

[22]Miron Zuckerman, Jordan Silberman, and Judith A. Hall, "The Relation between Intelligence and Religiosity," *Personality and Social Psychology Review* 17 (4), (2013): 325–354, https://doi.org/10.1177/1088868313497266

[23]Anthony Ian Jack, Jared Parker Friedman, Richard Eleftherios Boyatzis, Scott Nolan Taylor, "Why Do You Believe in God? Relationships between Religious Belief, Analytic Thinking, Mentalizing and Moral Concern," *PLOS ONE* 11 (3), (2016): e0149989, https://doi.org/10.1371/journal.pone.0149989

[24]Marca A. Brackett, John D. Mayer, Rebecca M. Warner, "Emotional Intelligence and its Relation to Everyday Behaviour," *Personality and Individual Differences* 36 (6), (2004): 1387–1402, https://doi.org/10.1016/s0191-8869(03)00236-8

[25]Christopher K. Gransberry, "How Emotional Intelligence Promotes Leadership and Management Practices," *Public Organization Review* 22 (4), (2021): 935–948, https://doi.org/10.1007/s11115-021-00550-4

[26]Pavitra Kanesan, Norsiah binti Fauzan, "Models of Emotional Intelligence: A Review," *e-Bangi Journal of Social Science and Humanities* 16 (7), (2019): 1-9, http://www.ejournal.ukm.my

control his feelings and emotions, in order to resolve them in the aspects of EI and religious perspective. Leadership influences management practices, and these practices can only be acquired by emotional and social intelligence because they tend to resolve behavorial complexities in a human behavior.[27]

3. Theoretical Conceptualization

The study follows a qualitative, interdisciplinary approach that relies on classical Islamic teachings and practices, and on contemporary sources of emotional intelligence. The comparative analysis approach is used to describe concepts, frameworks and theories of emotional intelligence in psychology, and the prophetic emotional model as *seerah*. The study heavily relied on an extensive body of literature synthesizing insights from the Qur'ān and *Sunnah*, yet also reviewing research present on emotional intelligence and management to give an interdisciplinary discourse analysis. This study relied on the pioneers of emotional intelligence, Daniel Goleman (1995) and his five components, which are used to categorize various emotional competencies. He identified that self-awareness, self-regulation, motivation, empathy, and social skills influence human behavior. So, this study identified each node idiosyncratically with Islamic teachings and practices. Examples from *seerah* literature depict the direct pertinence of emotional management, which is showcased in the Prophet Muhammad's life, leadership, and character traits. Thus, indicating that modern management principles are guided by the directions of *seerah* through his participative leadership and consultative decisions.

4. Analysis and Discussion

4.1. Knowing the Self: The Foundation of Inner Awareness

From an Islamic perspective, true self-awareness is tied to humility. Recognizing one's emotional states should lead to acknowledging one's dependence on God and areas for personal growth. Prophet Muhammad was exceedingly humble despite his high status. When anything good happened, he credited God, and when things didn't go as expected, he was the first to seek if any mistake on his part might have caused it (though in reality, he did not wrong others). For instance, after the setback in the Battle of Uhud,[28] he engaged in collective consultation and introspection with his companions, rather than blaming them harshly, showing awareness that, as a leader, he needed to reassure and realign the team for future challenges.[29]

4.2. Relevance to SEI in Modern Management

Self-awareness in leadership has been linked to better decision-making and authenticity. Leaders who understand their own emotional triggers are less likely to make impulsive decisions under stress. Instead, they can recognize ("I am feeling angry/frustrated due to this setback") and then respond rather than react. The Prophetic example encourages leaders today to cultivate this self-reflective habit. Just as Umar ibn al-Khattab urged daily self-accounting, executives and

[27]Mohammed Issah, "Change Leadership: The Role of Emotional Intelligence," *SAGE Open* 8 (3), (2018): 1–6, https://doi.org/10.1177/2158244018800910

[28]Amran Rasli, Salman Bashir Memon, Silvi Asna Prestianawati, and Imelda Hermilinda Abas, "Leadership Lessons from the Battle of Uhud," *Journal of Islamic Thought and Civilization* 14 (2), (2024): 355-69, https://doi.org/10.32350/jitc.142.21

[29]Namita Rajput, Urvashi Sharma, Monika Sharma, Liliana Vaca-Montenegro, Erika Machado-Falconi, Wilma Eugenia Meneses Rosas, "The Role of Emotional Intelligence in Effective Leadership and Management," *Journal of Informatics Education and Research* 3 (2), (2023): 1655-1661, https://doi.org/10.52783/jier.v3i2.292

managers can benefit from regular reflection through journaling, meditation/prayer, or soliciting honest feedback from colleagues to gauge their emotional well-being and its effect on their leadership. Modern leadership development programs often include 360-degree feedback and personality assessments to enhance self-awareness.[30]

An Islamic approach would add an ethical/spiritual dimension: for instance, reminding a leader to assess not just "How effective was I today?" but also "Were my intentions pure? Did I treat people with respect? What emotions did I allow to drive me, and were they appropriate?" Research has shown that higher self-awareness in executives correlates with organizational financial performance; one study found that companies with strong financial performance tended to have employees with higher levels of self-awareness at all levels compared to poorly performing companies. This is arguably because self-aware individuals communicate more openly, are more realistic in their planning, and can adjust their behaviors for the good of the team.[31]

4.3. Role of Self-Regulation and Emotional Intelligence in Human Behavior

Self-regulation, also called self-management, is the ability to handle one's emotions so that they facilitate rather than hinder the task at hand. It includes staying composed and positive under pressure, controlling disruptive impulses and moods, and thinking before acting. Key aspects of self-regulation are impulse control, trustworthiness (because one does not let temporary emotion sway one's integrity), adaptability to change, and comfort with ambiguity. In a workplace context, a leader with high self-regulation maintains calm in a crisis, does not lash out at colleagues when stressed, and can channel frustration into problem-solving [32]

Self-regulation provides the emotional balance needed for sound decision-making and maintaining professional relationships.[33] Psychologically, it corresponds to resilience and conscientiousness. Goleman and others have noted that "the ability to control impulses" is a strong predictor of success, often more so than raw intellect, because it enables goal-oriented behavior and reliability.[34]

The virtue of restraining negative emotions and impulses is repeatedly emphasized in Islam. The Arabic term *sabr* (patience) encapsulates a broad range of meanings, including patience, perseverance, endurance, and self-restraint. Throughout the Qur'ān, believers are urged to exercise

[30]Katharina Gerhardt, Robin Bauwens, Marianne van Woerkom, "Emotional Intelligence and Leader Outcomes: A Comprehensive Review and Roadmap for Future Inquiry," *Human Resource Development Review* 0 (0) (2025): 1-51, https://doi.org/10.1177/15344843251342689

[31]Ida Suryani Wijaya, M. Tahir, Rega Armella, Andi Muhammad Abdi, "The Role of Spiritual Intelligence in Developing Individual Emotional Intelligence in Interacting Based on An Islamic Perspective," *Pharos Journal of Theology* 106.3. (2025): 1-13, https://doi.org/10.46222/pharosjot.106.301

[32]Hera Antonopoulou, "The Value of Emotional Intelligence: Self-Awareness, Self-Regulation, Motivation, and Empathy as Key Components," *Technium Education and Humanities* 8, (2024): 78-92, https://doi.org/10.47577/teh.v8i.9719

[33]Zaritskaya, V. V., and N. M. Falko, "Self-Control and Self-Regulation of Emotions in The Structure of Emotional Intelligence," in *The Innovative Potential of Psychology in the Development of the Modern Man* (Lviv-Toruń Liha -Press 2019), 92-111, https://doi.org/10.36059/978-966-397-133-9/92-111, https://ekhsuir.kspu.edu/server/api/core/bitstreams/5d4e70b2-3d82-4adf-98a9-0bdc69b77fb6/content

[34]Shahin Karimpour, Arezou Sayad, Mohammad Taheri, Khadijeh Aerab Sheibani, "A Gender Difference in Emotional Intelligence and Self-Regulation Learning Strategies: Is it true?" *Novelty in Biomedicine* 7 (2), (2019): 38-44, https://doi.org/10.22037/nbm.v7i2.20974

sabr in the face of hardships, provocations, and even in doing good (e.g., maintaining patience in worship). One of the most striking Qur'ānic accolades is for those "who swallow their anger and forgive people."[35] The imagery of "swallowing anger" suggests not allowing it to be externally expressed in a harmful way, essentially describing emotional self-regulation. The Prophet Muhammad declared, "The strong person is not the one who can overpower others (in wrestling); rather, the strong one is he who can control himself when angry."[36]

This hadīth, reported in *Bukhari* and *Muslim*, highlights that true strength is moral and emotional strength, not merely physical force. Another famous hadith, when a man asked the Prophet for advice, was: "Do not get angry." The man repeated his request multiple times, and each time the Prophet consistently replied, "Do not get angry."[37] According to the report, the Prophet chose to focus on anger management as the single most important advice, knowing that uncontrolled anger can lead to a host of other sins and regrets.[38] The insistence "do not become angry," does not mean never feeling the emotion of anger, which is humanly impossible, but rather not succumbing to it or acting on it improperly. Islamic scholars explain that anger itself is not haram (for example, anger at injustice can be constructive if handled rightly), but one must control its expression and channel it towards positive outcomes or suppress it when it's unjustified.[39]

4.4. Prophetic Motivation: Aligning Emotion with Meaningful Action

In the context of emotional intelligence, motivation refers to the use of emotional factors to achieve goals, enjoy the learning process, persevere in the face of obstacles, and remain optimistic despite setbacks. It often specifically denotes intrinsic motivation – a passion to work for internal reasons that go beyond money or status, such as personal growth, the joy of doing something meaningful, or the achievement of a vision. Key traits of the emotionally intelligent form of motivation include a strong drive to achieve, commitment to one's goals, initiative, and optimism. Goleman identified motivation (particularly achievement motivation and optimism) as one of the core components of emotional intelligence because individuals who are emotionally adept channel their emotions to fuel positive action and are less likely to be discouraged by failure. In leadership, motivated leaders inspire others through their own enthusiasm and commitment; they model persistence and a can-do attitude that can lift a team's morale. Islam is a religion that strongly emphasizes intention (*niyyah*) and purposeful action. In Islamic teachings, the value of an action is largely dependent on the intention behind it – as stated in the famous hadīth, "Verily actions are [judged] by intentions, and each person will have but that which he intended…"[40] This focus on

[35]Al-Qur'ān, aal-e-Imrān 3:134.

[36]Muhammad b. Ismail Bukhari, *Sahīh Bukhari,* "The Comprehensive Book," Hadīth 6114, https://sunnah.com/urn/2054430; Shamsa Kanwal, "Resolution of Psychological Problems in the Perspective of Seerah," *Abḥāṣ* 8 (30), (2023): 1-15, https://doi.org/10.54692/abh.2023.08301882

[37]Muhammad b Ismail Bukhari, *Sahīh Bukhari,* "The Book of Good Manners and Form (al-Adab)," Hadīth no. 6116, https://sunnah.com/bukhari:6116

[38]Lawan Ibrahim, Habu Bah-yaye Adamu, "Participative Management: A Model of Islamic Perspective of Management (Shura) in an Organization," *Global Journal of Management and Business Research: A Administration and Management* 19 (10), (1019): 35-42.

[39]Md. Abu Issa Gazi, Md. Atikur Rahaman, Md. Masum, Shamal Mia, Mohammad Fakhrul Islam, Md. Nurun Nabi, Abdul Rahman bin S. Senathirajah, "Navigating Organizational Management: Islamic Insights on Unity of Command and Unity of Direction," *Journal of Infrastructure, Policy and Development* 8 (15), (2024): 9478. https://doi.org/10.24294/jipd9478

[40]Muhammad b Ismail al Bukhari, *Sahīh Bukhari,* "The Book of Oaths and Vows," Hadīth 6689, https://sunnah.com/bukhari:6689

intention cultivates intrinsic motivation: a believer is taught to seek the pleasure of God and the betterment of self and society as the highest aims, rather than merely worldly recognition.[41]

4.5. Emotional Resonance: Practicing Empathy in Human Interactions

Empathy is the practice of understanding others' feelings and emotions, and positively responding to them. Western scholars have written much about the Qur'ān, yet less has been written about emotions. Studies have highlighted that, emotions carry the power to convince believers to act as they should, as emotional words and incidents bring unity and empathy in human interactions.[42] Although emotions are universal, they carry socially constructed elements accordingly to social functions. Thereby, controlling emotions requires a regulatory attachment to God, which is a prime medium to trace emotional plots through the Qur'ānic chapters or *surahs*.[43] Islam is concerned about the emotional stability of humans, and it teaches us to manage our emotions so that Muslims avoid actions that are prohibited by religion. Allah discusses in his Holy book (Qur'ān), 337 times the emotions of fear, mercy, feeling, happiness, pain, and anger in many verses that aimed to describe the variation of human emotions.[44] Goleman's framework of empathy falls under the self-awareness category, which allows individuals to respect others' feelings to maintain good relationships with others.[45]

'Fathanah'	*'Amanah'*	*'Shidiq'*	*'Tabligh'*
Intelligence	*Harmony*	*Honest*	*Communicative*
Knowledgeable	*Respect*	*Loyal*	*Proactive*
Ethics	*Love*	*Humility*	*Empathy*
'Professional	*Responsibility*	*Patience*	*Leads*
Realistic	*Mission*	*Transparent*	*Wise*
Rational	*Keep a promise*	*Sincere*	*Spontaneity*
Initiative	*Task*	*Repair*	*Cooperation*
Solutions	*Visionary*	*Independent*	*Serving*
Innovation	*Honor*	*Fair*	*Support*
Performance		*Objectives*	*Exemplary*
Creativity		*Exemplary*	
Tolerance		*Open mind*	

Figure 3. Key Traits of Performance[46]

[41]M. Taahir, Salih Yucel, "Motivational Techniques for Teaching: Prophetic Model," *International Journal of Teaching and Education* VII (2), (2019): 70-85, https://doi.org/10.20472/te.2019.7.2.006

[42]Karen Bauer, "Emotion in the Qur'ān: An Overview," *Journal of Qur'ānic Studies* 19 (2), (2017): 1–30, https://doi.org/10.3366/jqs.2017.0282

[43]Rob Boddice, "review of *The History of Emotions: An Introduction*," (review no. 1752), (2015), https://doi.org/10.14296/rih/2014/1752, https://reviews.history.ac.uk/review/1752/

[44]Ida Suryani Wijaya, M.Tahir, Saputranur, Sai Handari, "The Role of Piety (Taqwa) and Gratitude (Syukur) in Islam on Human Emotional Intelligence," *Pharos Journal of Theology* 105 (2), (2024): 1-13, https://doi.org/10.46222/pharosjot.105.24

[45]Ned Kock, Milton Mayfield, Jacqueline Mayfield, Shaun Sexton, Lina M. De La Garza, "Empathetic Leadership: How Leader Emotional Support and Understanding Influences Follower Performance," *Journal of Leadership and Organizational Studies* 26 (2), (2018): 217–236, https://doi.org/10.1177/1548051818806290

[46]Mirela, Arifin, Jamroh, Anwar Us, "Prophetic Leadership," 62–74.

Leaders are attributed with various skills, while a prominent good leadership requires empathy in leadership practices.[47] Empathetic leaders effectively understand others' and situations, and are willing to support and take care of others. However, empathy varies from person to person and situation to situation, which requires a process-oriented approach in general.[48] Islam portrays a similar picture of leadership, which should carry a mandate of responsibility not only towards Allah but also towards his followers. It is the leadership qualities of Prophet Muhammad, which placed him as a wise leader, role model, and as *Al-Amīn.*[49] M. Quraish highlighted that, "there are two verses of the Qur'ān that mention the word '*Khalifah'* (caliph) addressed to two prophets, namely Prophet Adam[50] to be given the task of managing the earth as a whole at the beginning of the history of humanity and Prophet Daud AS[51] who was given the power to manage the Palestinian territories in the period 9471000 BC."[52] Likewise, the prophetic duty of Prophet Muhammad was characterized by four key traits; trustworthy, honest, *tablīgh*, (communication) and *fathanah* (intelligence).[53]

4.6. Prophetic Social Intelligence and Interpersonal Influence in Relations

Communication is an important aspect in social, personal, and religious life.[54] Prophet Muhammad is known as a skilled communicator who conveyed the teachings of Islam with wisdom, empathy, and effective strategies that promoted social intelligence in every aspect of life. Prophet's hadiths prescribed that they not only conveyed wisdom of speech, but they also used words of empathy in both verbal and non-verbal communication. Additionally, these hadiths emphasized the importance of communication as a means of preaching and spreading knowledge that is beneficial to the people. Likewise, great scholars, such as Ghazali in his monumental work *Ihya' Ulum al-Din*, emphasized the importance of ethics in communication, which included honesty, sincerity, and self-control in speaking. Furthermore, Al-Qaradawi (2006), in his book *Min fiqh al-Dawlah fi al-Islam*,[55] also mentioned that "good communication is communication that brings people closer to goodness, regardless of the differences in social status, religion, or ethnicity. In this context, the communication carried out by the Prophet Muhammad was not only aimed at conveying a message, but also to strengthen emotional relationships, build mutual understanding, and create a sense of security among his people."[56]

The Prophet Muhammad managed to maintain good relations not only with those who loved him, but even with some who did not believe in him. He established treaties with Jewish tribes in

[47]Karen Bauer, K. "The Emotions of Conversion and Kinship in the Qur'ān and the *Sīra* of Ibn Isḥāq," *Cultural History* 8 (2), (2019): 137–163, https://doi.org/10.3366/cult.2019.0197

[48]Ned Kock, et.al., "Empathetic Leadership," 217-236.

[49]John L. Esposito, *Islam: The Straight Path* (Oxford University Press, 1998), 6.

[50]Al-Baqarah 02:30.

[51]Sa'ad 38:26.

[52]Tiarani Mirela, Zainul Arifin, M. Jamroh, Kaspul Anwar Us, "Prophetic Leadership: Examining the Prophetic Leadership Concept of the Prophet Muhammad SAW," *INNOVATIO: Journal for Religious Innovation Studies* 21 (1), (2021): 62–74, https://doi.org/10.30631/innovatio.v21i1.130

[53]Mirela, Arifin, Jamroh, Anwar Us, "Prophetic Leadership," 62–74.

[54]Abur Hamdi Usman, Rahmahtunnisah Sailin, Muhammad Faiz Mukmin Abdul Mutalib, "The Prophetic Arts of Communication: Some Reflections on Humanity," *Humanities and Social Sciences Reviews* 7 (4), (2019): 377–384, https://doi.org/10.18510/hssr.2019.7449

[55]Yusuf Al-Qaradhawi, *Min fiqh al-Dawlah fi al-Islam* [The Jurisprudence of the State in Islam] (Dar al-Shuruq, 2001).

[56]Muhammad Ikhsan, Busral, "The Art of Communication of the Prophet Muhammad in the Hadith: Strategies for Building Social Relationships and Preaching," *Journal of Islamic Communication and Journalism* 1 (1), (2025): 10-20.

Medina, ensuring mutual rights and obligations, wrote letters to neighboring rulers with respectful greetings inviting them to Islam, and accepted invitations from non-Muslims (e.g., dining with a Jewish neighbor, visiting a sick Jewish boy, which led to the boy's conversion out of love). His ability to engage diplomatically with people of different faiths and to ensure the Muslim community upheld justice with them (there are accounts where a Muslim and a Jew had a dispute and the Prophet judged in favour of the Jew based on evidence, showing impartial justice) set a standard for intergroup social relations. Today's leaders similarly must manage relationships with clients, partners, and even competitors, often across cultural divides. Principles of fairness, respectful dialogue, and finding common interests (all exemplified by the Prophet are timeless guides for the Muslim *Ummah*.[57]

5. Conclusion

The study explored emotional intelligence as a lived experience of Prophet Muhammad, which has revealed a rich convergence of contemporary EI components not only in the *Seerah* perspective but also in leadership and management. Emotional intelligence is centered on self-awareness, self-regulation, and motivation, which are intrinsic qualities for effective leadership, transcending the widely regarded fundamentals of effective leadership. The analysis highlighted that, individuals having high positive EI can create a positive environment by practicing empathy, humility, and positive behavior not only in their behavior but in communication as well. A positive attitude leads to spiritual intelligence. Moreover, relating these principles to contemporary management and organizational behavior theories revealed strong parallels: the Prophetic model of behavior often mirrors what current research identifies as best practices for effective leadership and healthy workplace dynamics.

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[57]Udin Udin, Radyan Dananjoyo, "Prophetic leadership: Lessons from the Greatest Leader of Prophet Muhammad," *FWU Journal of Social Sciences* 17 (4), (2023): 88-97.

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